PATTERN

OF THE

Divine Temple,

Sanctuary, and *City of the New Jerusalem*:

Measured according to *Ezekiels* Last and Greatest *Vision*, Chap. 40. to the End.

...*Temple* shall be *seen open'd* in *Heaven* in the Days of the *Seventh* ...pet; at the End of the 1260 Days of the *Apostasie* 1697. That ...e may be a Daily Preparation in Conformity to it, until It *Comes* ...*from Heaven* at the End of the 2300 *Evens. Morns. Dan.* 8. 14. and ...e 1335 Days, *Dan.* 12. 12. at 1772.

...ned as a Preface to Two late Treatises, *viz.* The *PROPHETIC* ...TORY of the *Reformation* till the Great *Re-Reformation*: And ...*Grand Apocalyptick Vision of the Witnesses, Rising* and *Ascending*: ...ich shall Contemporate with this *Temple open'd* in *Heaven* at the ...e 1697.

Ezek. 40. 4. and c. 43. 10.

...*Man see with Thy Eyes, Hear with thy Ears, and set Thy Heart on* ...*that I shall shew Thee. And thou Son of Man shew the House to the* ...*Israel, that They may be ashamed of their Iniquities, and let them* ...*the Pattern.*

By *Tho. Beverley*, a most Humble *Reader* in the *Prophesies* of *Jesus Christ*.

...inted, and are to be Sold by *John Salusbury*, at the *Rising Sun* in *Cornhill*.

BIBLIOTHECA BODLEIANA

To the Archbiſhop of *Canterbury*.

To the Biſhops of { London. Aſaph. Salisbury. Worceſter. Chicheſter.

To Dr. Tillotſon. Dr. Sharp. Dr. Tenniſon. Dr. Kidder. Dr. Goodman.

Dr. Fowler. Dr. Burnet, Maſter of the *Charter-houſe*. Dr. Woodroff. Dr. Creſſener.

Mr. Baxter. Dr. Bates. Mr. How. Mr. Cole. Mr. Mede.

My much Revered.

I *Moſt Humbly, and in a deep ſenſe of my own Unworthineſs, yet Take upon my ſelf to be a* Miniſter of Jeſus Chriſt, *to Recommend to you the moſt Profound, and Serious* Setting your Hearts *to* Meaſure, *to the utmoſt we can Attain, this* Pattern of Ezekiels Temple, *and* Throne; *And that You would to that End beg of God the* Uſe of the Reed (*of much more value then* Paſtoral Staves, Croſiers, *or the much diſputed* Power of the Keys,) *till He comes, whoſe Right indeed the* Keys *are, with the* Golden Reed; *which is the* Meaſure *of the* Full Stature *of the* Myſtical Man Jeſus Chriſt, *that is, the* Angel *of the* Covenant; *even* Jehovah in our Nature; whom we ſeek *coming by Himſelf into Himſelf the* Temple, *and* Throne.

In this Pattern *undoubtedly lie Hid the Treaſures of the* many *ways* Variated wiſdom of God, *till It be ſhown by the* Church *to* Principalities, *and* Powers: *All Dates therefore of Time are Given, as I ſhew, by this* Temple *in its various* States, *till at the* Aſcenſion *of* Chriſt *It was* Rear'd, *and* Anointed; *as Appears in that* Viſion, Rev. c. 4 c. 5. *But as the* Apoſtle *ſpeaks in a like caſe*; It is in Heaven, *and there* Reſerv'd; *But a Counter part is Given on Earth in ſuch proportions, as Infinite Wiſdom hath Thought fit, In as much as He permitted, and* Swore *to permit an* Apoſtaſie, *or* Myſtery of Iniquity *to have* Time, Times, *and* Half a Time, *and to* Work *Early in order to it.*

There are therefore Four Living Creatures, Revel. 6. *ſent as it were out of this* Temple, *with their* Voices, Come and ſee *this* Temple, *and* Throne *in the* Goſpel Frame; *The Firſt had only the High Great Note of* Thunder *in the Firſt* Preaching *of the* Apoſtles; *While in that Time, the* Mighty Man of War, *the* Lord is his Name, *went forth* Conquering, *and to* Conquer: *Then Things Flatted*; *Yet while the* Living Creatures *were in Motion, the* Apoſtolic Miniſtery *was yet Continuing*; *Till at the Beginning of the* Fourth Seal, *the* Laſt Voice *was Given out*; *And They ceas'd juſt at the Death of* Alexander Severus. *Who as a Renownedly* Juſt Prince, *was ordained by God, to be in his* Juſt Ballances, *a Symbol of the* Half Time *of the* Church Pure, *or at the Equipoiz of it Purity, according to* Ezek. 46. *v.* 9. &c. *From that Time It Declin'd, yet ſo that there were Emiſſions from the* Temple in Heaven *not yet* ſhut, *and Appearances from it, the* Apoſtaſie *not being entred.*

But at the Firſt Trumpet, *the* Apoſtaſie *of* 1260 Days *or* Years *entred*; *Then that* Temple *was* Meaſur'd, *and* ſhut, c. 11. 1. *and the* Court without *caſt to the* Gentiles *to be* Trodden under Foot. *This laſts till the Se-*

venth Trumpet, *and is not expir'd by* Seven Times, *or* Years, viz. *till* 97.

From that Time, All Church States *ſhall Return more and more to the* Apoſtolical *Firſt State; The* Temple in Heaven *being* Open'd, *and the* Ark of Teſtament, *and* Tabernacle of Teſtimony *more and more alſo* ſeen; *Till the* Voice *comes out of this* Temple *in the* Seventh Vial; IT IS DONE, *or All* Prophecy *is* Fulfill'd *in* Vengeance *on the* Defilers, *and* Deſolators *of the* Sanctuary; *eſpecially That Laſt, and Great one, the* Antichriſtian Papacy; *And then a* Voice from the Throne, It is done *in this* Temple, Throne, *and* City coming down from Heaven *in the* New Jeruſalem, *Rev.* 21. 6.

Our duty is therefore in the mean Time, to come as near as we can to the Pattern; *as it were in our* Inward, Secret Temple worſhip, viz. *of every ones Private Judgment; For a High open One of* Uniformity, *we cannot yet Attain, whatever we may Think; And to* See, *that we* do All according to it, *by keeping Cloſe to all that is* Written *without Leaſt* Additionals, *ſeeing All* Shades *are Taken from* Heavenly Things *Themſelves; Who then can Appoint them, but He who Alone hath the* Proto-Type?

We ought alſo with all the Love, Condeſcenſion, Forbearance *of one Another in our Diſſents, to be Aſſiſtant one to Another; While the* Temple is yet ſhut, *and we in a* Dark Place *as to a* Publick, *though not a* Private Glory; *And not to fall out, and* wrong *one Another, becauſe we ſee not yet as in that* Opened Temple *we ſhall, and are All Brethren now moving to it.*

To you therefore, who ſeem to me to be Pillars, *and of whom I have Great Confidence, You ſhall be* Pillars *in that* Temple, *and* ſhall go out no more; *Having in ſome Meaſure obſerv'd your* Doctrine, manner of Life, Purpoſe, Faith, Long-Suffering, Charity, Patience, *by your* Sermons *or* Writings, *or more particular Knowledge of ſome of You; To You I firſt preſent This, as it were,* Affixing Prophecy, *as of old to the* Pillars of the Temple, *to make it moſt notable; And have made bold to Repreſent as in a* Figure *in you thus Join'd, however ſeemingly diſtant, the High union that ought to be now, and ſhall be of All ſuch e're long, in the* Churches of Chriſt.

And I Hope You will not, and I Beſeech You do not Slight theſe Toings, as Fancies, For I Reſt upon the very Teſtimony of Jeſus Chriſt, *(which you know is the* Spirit of Prophecy) *and I Truſt, that God hath enabled me (my only Province,) to Transferr from* Scripture to Scripture, *and to Lay All, together by Words and Symbols of the* Holy Spirit, *which in ſuch a Chain did never yield to a* Phantaſm, *eſpecially Agreeing ſo with All* Hiſtory.

Now that God would make to You, and to all His Churches *this diſcourſe, a* Shewing of the Pattern, *Bleſs'd by Himſelf; That we may be* Aſhamed of our preſent, *even our Beſt, as a Low, and Defiled* State; *is the Humble, and Earneſt Prayer of*

My moſt Revered,

Your moſt Unworthy, but Faithful Servant in the *Propheſies of Jeſus Chriſt:*

T. Beverley.

THE PREFACE.

FOR *as much, as I have Labour'd to the utmoſt*; Yet not I, *but the* Grace of God with me; in the ſearch, what, *and* what manner of Time *The* Holy Spirit, *that was in the* Prophets of old *did* ſignifie; *in Setting out the* Excellent Majeſty, *and Glory of our* Lord Jeſus Chriſt *in his* Kingdom; *This Great* Viſion of Ezekiel, *did in my own Thoughts Upbraid me, that I had made no Attempt of Enquiry at the* Divine Oracle *Concerning it*; *I Reſolv'd by the ſame Grace therefore to Conſider ſo Stupendious a Model of Divine Truth*; *And I Can in ſome Humble degree Speak it, That I have Found in it like the* waters of the Sanctuary, *the Acceſſes of Divine Illumination, Riſing Higher, and Higher*; *and Becoming* a River *Overflowing my Thoughts with Unexpreſſible Sweetneſs, and Satisfaction*; *And though I very Freely Acknowledge*; *There is in it an Infinite and unſearchable wiſdom, as a Boundleſs River that Cannot be paſs'd by any Humane underſtanding*; *Or as the* Hiding *of the* Divine Power *in a Light that no Man Can Approach, Yet* Beams *of* Light *Coming out* of his Hand, *I have Found to Inſtruct and direct.*

Let no Man therefore, I Humbly Beſeech, Blame this *Freedom of my* Miniſtration *in this Dark Scripture*; *Seeing This* Viſion of Ezekiel, *as All other* Prophetical Scriptures, *are* Scripture *in the Reverentialleſt Confeſſion of All, and therefore are Commanded to be* Search'd; *And Theſe are They, which* Teſtifie of the Kingdom of Jeſus Chriſt; *Theſe are as other* Scripture, *if duly ſpeci'd and Apply'd*, Profitable for Correction, Reproof, Inſtruction in the ways of Righteouſneſs; *It is* Witneſſed *particularly of this* Viſion; *That It is to be* Shown; *and is herein Profitable to Excite a* Shame of our Iniquities; *That it is our Duty to* Meaſure this Pattern; *And as the* Apoſtle Peter *Aſſures us*; *No* Prophecy of Scripture *is of any* Private *but*

Publick Interpretation; *That All the Servants of God do* well in giving Heed to it, *as the only* Light *in ſuch a* Mid-night *Confuſion as we are yet in under the* Apoſtacy; *till that* Morning Star *of the* Riſing Witneſſes *and this* Open'd Temple *dawn in upon us*; *For as All ſuch* Prophecy *was Given by the Univerſal* Publick Holy Spirit; *So It leads to the* Publick Univerſal *Glory of God, and of the* Lamb, *in the* Salvation *of his* Church.

Further, I am very well Aſſur'd; *As the* Revelation *is Taken out of the* Prophet Daniel *ſo far as Concerns the Sufferings of the* Church *of Chriſt under the Pagan* Emperors, *and then under the* Ten Kings, Popes, *and other the* Antichriſtian Hierarchy; *So unto the very* Temple *and* Throne *State in* Ezekiel, is Daniels Prophecy *Adjuſted in the* Four Monarchies, *as to the* Throne; *And in the* Evens. Morns. *and other Notes of Time as to the Accompliſhing the* Deſolations *of, and Cleanſing the* Temple, or Sanctuary, *and Final Judgment on the Laſt* Deſolator Antichriſt; *and ſhewing how Long*; *And ſo the* Temple Repreſentation, *Rev.* c. 4. c. 5. *The* Throne *of* God *and of the* Lamb, *the* Seven Lamps, the Rainbow, *the* Holy Angels, *the* Elders, *the* Living Creatures, *and* Every Creature *in Heaven and Earth Applauding and making Acclamation to* God and *to the* Lamb, *It is Taken out of this* Viſion *of* Ezekiel; *And all Times Dated accordingly by what Befell this* Temple. *And whereas It ſhould have Immediately Appear'd in Glory at the* Lords Reſurrection, *and God and the Lamb have Come down to be the* Temple *of* Saints; *There was only an Annointing of it in Heaven; As The Sanctuary was* Annointed *by* Moſes *when prepar'd to be ſet up*; *of which* Annointing *of the* Holy *of* Holies Daniel Prophetied c. 9. 24. *together* with Viſion *Seal'd or Staid*; *There was yet all along Some Proportion of a Counter point on Earth in Giving the* Spirit to the Apoſtles, *in an* Apoſtolical Miniſtry *Appearing, During the Service of the* Four Living Creatures, *which Reach'd Juſt to the Death of* Alexander Severus, *at the* Third Seal.

The *Symbols* of which are as if Taken out *Ezek.* c. 47. 9. *&c.*

And ſo Long the Ballances, *and* Weights of the Sanctuary *were Juſt, and Bore up againſt the* Apoſtacy, *or* Miſtery *of* Iniquity *then* working; *From that Time there was a Declination*; *Yet after* Conſtantine *the* Elders *and* Living Creatures *Appear under the* Sixth Seal, *but as it were indirectly, and with a Glance only on* the preſent State of the Church; *viz. Only in a* Prophecy *of the* New Jeruſalem *or Deſcribing it*; *So that in the* Seventh Seale, *There was a Retyring to the* Altar of Incenſe, *and the* Daily Sacrifice *was Taking away*; *And then the* Temple

ple *was ſhut up, and the* Court without Trodden under Foot of the Gentiles, *viz. Juſt at the* Firſt Trumpet; *And ſo It Continues a* Shut Temple; *and no Appearance of the* Elders *or* Living Creatures, *nor the* Temple Opened *till the* Days *of the* Seventh Trumpet; *But then It ſhall be ſeen more and more, and ſo onward to the Coming down of God and the* Lamb *to be the* Temple *of the* New Jeruſalem. Rev. c. 8. c. 9. c. 10. c. 11. *till* v. 15.

It is therefore no Wonder, that there are not more Univerſal, and Cloſe Reſearches of Holy and Learned *Men; and by a Concert of Endeavors; to Spring the Mines, and Break up the Depths of* Prophecy, *to Cultivate, Till, and Plough up the* Fallow Ground *of* Prophetical Scripture; *that* Conventions *and* Convocations *are more yet Taken up about the Feſcues of Ceremonies, then about* Eekiels *and* Johns Reeds *to* meaſure the Temple of God *in the* New Jeruſalem. *Touching which if Any Sober Heathen, or* Moral Philoſophers *Judgment might be Taken; whether it were not Even Ridiculous, when ſuch Great* Scripture Propheſies *are before us, that there are ſuch Diſputes about Rituals; I am ſure, They muſt Give it very Diſhonourably to the preſent* Chriſtian, *Even* Reformed Churches; *Whoſoever of Them are ſo Meanly Engaged, when ſo much Greater Things Stand by Them under the Diſregard of, not being with utmoſt Diligence Inquired into.*

But certainly As The Jews *Although at* Herods *Summons, They Determin'd aright the Place, but never took Care to* Inquire Diligently *and* Accurately *the* Time *of* Meſſiahs *being* Born, *Fell into the Great and Ruinous miſtake of Rejecting Him; Even ſo The not Stating the* Kingdom of Chriſt *and the Time of it may be the Cauſe of a Grevious* Slumber *upon the* Churches of Chriſt, *as* Matt. 25. 1. *The* Jews *Great* Scandal *againſt* Jeſus Chriſt *Lay here; They Expected a Pompous* Meſſiah *and an External Glory, without Regard in the Firſt place to the* Spirituality *of his* Kingdom; *We pretend on the other ſide, to be altogether for the* Spirituality *of his* Kingdom, *and to have no Regard to the* Viſible Glory *of it; But we Glory in Transferring all ſuch* Expectations *to the* Eternal State in Heaven.

But indeed Both Miſtakes ſpring from the ſame Root; We are Afraid of a Kingdom of Chriſt, *that ſhould make an Impreſſion on the preſent State of our Carnal* Grandieur, *and Enjoyment of this World; and therefore deſire All Things ſhould Run in that Channel, till* Death, *and* Final Judgment, *and the State of* Eternity; Temporal Princes, *and* States-men *would not have any change in* their

their Power, *and* Politicks, *and are* Angry, *Chriſt ſhould be Foretold to* Take to Him His Great Power, *and to* Reign; Eccleſiaſtical Grandees *would have their* Juriſdiction, *their* Regiment, *their* Canons, *their* Dignities, *and* Revenues *Remain in the order, wherein They now Stand*; *And ſo the ſame Temper* Runs down *to the loweſt of Both of each ſort.*

And thus we, even as They, Tread ſuch Paths, as that not Knowing *the* Voices *of the* Prophets, *Acts* 13. 27. *though we Read them (as They did) often*; Fulfill them *in* Condemning *Him, or His* Kingdom; *For the* Glory *of this* Kingdom *and* World to come, *whereof we now ſpeak, is ſo plainly declar'd, and yet we are ſo Averſe to it, that It is Hard to know, whether Theirs, or Ours is the Greater* Blindneſs; *Only Bleſſed be God, the Error is not ſo damnable in our Caſe, as in Theirs.*

In the mean time We Pray for, and Profeſs to deſire better Things; *Even ſuch as the* Prophets *have Foretold*; *But what Hopes can there be of ſuch a Betterneſs, without a Higher* Oeconomy *or* Adminiſtration *from* Heaven, *when the faireſt Appearances that ever have yet been upon Earth, have been Blaſted, Faded and Withered, as a Flower in the Field, when It hath moſt ſpread its Glory?*

Even This is a Demonſtration beyond denial, that either there is a Deſpair of any better State, or elſe ſome Great Propheſies *muſt be Fulfill'd according to the High* Eloquence *of* Scripture, *concerning a* Reſtitution *of All Things by the* Second Adam, *from the Time of the Fall of the* Firſt Adam, *and a* Spirit pour'd out from on High, *Suitable to it.*

Oh that therefore by this, and other Concurrent Diſcourſes, I might, however unworthy, be Inſtrumental to perſwade; *That we might with* One Conſent, *Give our ſelves by* Books *to* Underſtand, *when the* 1260 Years, *which God will have* Accompliſh'd *for the* Deſolations *of his* Sanctury, *ſhall come to an End*; *And that we would* Set our our Faces to the Lord, *to* Seek by Supplication, Faſting, *and* Aſhes, *as the True* Witneſſes of Chriſt, *that They may come to an End*; *Even if it may be ſooner, then* 1697. *And I am moſt aſſur'd, that at that Time at leaſt, we ſhall prevail, and the* Tabernacle of Teſtimony, *and the* Ark of the Teſtament *ſhall Begin to be* ſeen *by us in the* Temple open'd in Heaven; *and It will be* Filling with the Smoak *of* Divine Purification *by the* Spirit of Jugdment, *and of* Burning, *juſt before the* Glory of the Lord Returning to it; *For the Time given for the Bringing* Ezekiel's *Viſion into Effect muſt be at Hand, and the* New Jeruſalem *ſhall* come down *as the* Lord hath ſpoken, *Amen.*

OUR *Father which art in Heaven*, whom yet the Heaven of Heavens cannot contain; *Hallowed be thy Name*, Bow thy Heavens, come down, and place the Glory of thy Name in thy self, and the Lamb, the Temple of thy Holy City, the *New Jerusalem*; Filling Heaven, and Earth with it; *Thy Kingdom come, Thy Will be done as in Heaven, and on Earth*: Let thy Throne be Established in the New Heaven above; Reaching down to the New Earth, the place of the Soles of thy Feet; So that an entire Obedience may be Rendred to Thee, even Holiness to *JEHOVAH* throughout: *Give us this day our daily Bread*; and *Forgive us our Trespasses, as we Forgive them that Trespass against us.* Fix then the Table before the Lord of the Super-substantial Bread, the Lamb, united with the Rich Perfumes of his Intercession, Arising from the Seven Times Purified Altar of his whole *Burnt Offering* of Himself, once for All; By which is made an Universal Reconciliation of All Things in Heaven, and Earth, in Him, even in Him: *Lead us not into Temptation, But Deliver us from Evil*; And this Thy dwelling place we shall no more defile by our Whoredoms, and Abominations, by the Carcasses of our Kings, by our Posts, Thresholds; Or the Uncircumcision of our Heart, and Flesh; Nor any more Violence, Curse, or Death Heard of in the Holy City of our *Melchizedec*; the Serpent, and his Seed being Seal'd up in the Abyss: For *Thine is the Kingdom, the Power, and the Glory*, The Cherubims, and Palm-Bearing Company shall sing Everlasting Hallelujahs, The *Lord God Omnipotent Reigns: For Ever and Ever*, In a Kingdom deliver'd up to God and the Father throughout Eternity of Ages, *Amen.* So be it, and So it shall be; So *It shall be done.*

1 *Kings* 8. 27. *Rev.* 21. 22. *Ezek.* 43. 7. *Zach.* 14. 20. *Ezek.* 41. 22. *John* 6. 33. *Ezek.* 44. 25. *Heb.* 13. 10. *Colos.* 1. 20. *Ezek.* 43. 7. 8. c. 44. 7. c. 45. 9. *Rev.* 20. 1. *Ezek.* 41. 18. *&c. Rev* 19. 6. 1 *Cor.* 15. 28. *Rev.* 21. 6.

The Humble Proposal to the Reader.

I Have already published, (however at several Times, as I could) a *Scheme* of the whole *Scripture Line of Time*, and *Prophecy*, as a Preface to the Work; and with it a Compare of the First State of Things, (that may be call'd the *Stasis* at the First *Sabboth*,) with the *Restitution*, which the Apostle calls *Apo-Catastasis*, or *Re-Enstating Them* at the Grand *Sabbatism*; and so proceeded by the *Patriarchal Line*, down to *Abraham*; and from Him to the *Going out of Egypt*: And then beginning at *Cyrus*, have drawn the Line to the *Thousand Years Kingdom of Christ*. I have also strengthen'd the Fixing the *Line of Time*, from *Cyrus* to that *Kingdom* by Full discourse on the *Visions* of the *Four Monarchies* in *Nebuchadnezzars Image*, c. 2. and the *Four Beasts*, c. 7. and shewn; How the *Revelation*

narchy, in a [illegible] call'd; *The* [illegible]
Time according [illegible] thole *Four Monarchies*: I have [illegible]
narchy to be the *Roman Pagan Empire*, and then the *Papacy* with a [illegible]
theſis of the [illegible] *Empire*, in both That, and Another diſcourſe call'd, [illegible]
Command to come [illegible] *Babylon*: I have now publiſhed *Ezekiels Viſion of the Temple*, and *City* in the [illegible] and deſign of it, the *New Jeruſalem*; and ſhown the ſeveral States of the *Churches of God*, and of *Jeſus Chriſt*, till this *Temple* and *City* come down in the *New Jeruſalem*, are Commenſurate to the whole Time of the *Four Monarchies*; and give Dates to the *Line of Time*, ever ſince; firſt in that entire Line of 2300 *Evens. Morns.* (after *Forty Years* from this *Viſion* given) to the *New Jeruſalem*; and in ſeveral *Parcel Collatteral Lines*, and by Name of *Daniel's* 70 *Weeks* and 1335 *Days*; And alſo herein Joyn'd a diſcourſe on the *Reformation*, the *Riſing of the Witneſſes* at 97, when ſhall be the Great *Re-Reformation*: I have Laſtly publiſhed the *Prophetical Song of Solomon* from the *Kingdom of David* the *Type*, to the *Kingdom* of the *Great David*, the *Antitipe*; Shewing its Stupendious Configurations with all *Prophecy*.

There now Remains to fill up the *Line of Time* from the *Going out of Egypt* to the *Building the Temple*, and ſo to *Solomon's Death*; and from thence to the *Reſtoring* that *Temple* by *Cyrus*; and therein to Solve the Difficulties of the 480 *Years* in the *Hiſtory*, 1 *Kings* 6. 1. and the 450, *Acts* 13. 20. and to Clear that the 390 *Days*, and 40 *Days* of *Ezekiel's* lying on his ſide, continue the *Line* from *Solomon's Death*, and the *One Kingdom of Iſrael* Becoming *Two* to the Reſtoration by *Cyrus*; And upon all this, I Find it neceſſary in an entire Diſcourſe, to clear by plain Poſitive Doctrinal Scripture in compare with *Prophetical*; that There is ſuch a *Kingdom of Chriſt*, as of the 1000 *Years New Heaven above*, and the *New Earth below*, that Begins with a *Judgment* by the *Vials*, and ends in the *Caſting the Laſt Enemies*, the *Devil*, *Hell*, and *Death* into the *Lake*; and between Thoſe is a *Thouſand Years Kingdom* of *Viſible Glory of Chriſt* and his Saints, after the manner of his *Tranſfiguration* above, and after the manner of *Adam* in *Paradiſe* below, and Full of *Holy Spirituality*, and Enjoyment of the *Redemption of Chriſt*; Free from all *Cerinthian*, or *Millenarian Hereſie*, and ſhining in that *Divine Oeconomy*, or Preparational Glory until the *Kingdom is deliver'd up to God, and the Father All in All*. And Laſtly, To ſhew that the *Lords Prayer*, the *Sacraments* of *Baptiſm*, and of the *Lords Supper*; even as I have ſhown; the *Sabbaths* of the *Old* and *New Teſtament* have their Continuance, and their Great uſe, as the only Ceremonials of the *New Teſtament* in *Typing* out that Great *Kingdom*.

Upon all this I Humbly Propoſe to every Reader, that is Favourable hereunto, and of Ability, to Aſſiſt me by Contributions for Thirty Sheets more to compleat the Work at a Penny a ſheet, and a Seventh Book to Six Subſcribers, or as they pleaſe in further Aſſiſtances, to be Given either to my ſelf, or to Mr. *Salusbury* at the Riſing Sun in *Cornhill*; And the Preſs ſhall be daily going on to Finiſh the Work; And with Faith, Hope, and Prayer, Let us, if we *Love the Kingdom*, and *Appearance of Chriſt*, Humbly, and Earneſtly wait for the Great Revolution, I Affirm of the *Kingdom of Chriſt* at 1697, to enter into its Succeſſion, and 75 *Years* after, *viz.* 1772 to begin in the 1000 *Years Appearance in Glory*.

Month 11. *Day* 29. 16[illegible].

The

The Pattern *of the Divine* Temple, *Sanctuary, and* City *of the* New Jeruſalem, *Meaſur'd according to* Ezekiels *Laſt, and Greateſt* Viſion, *c.* 40. *c.* 41. &c. *to the End.*

AT a day of a moſt Certain, and exact Date, when *Jeruſalem* and its *Temple* lay in Ruins; God ſhews in *Viſion* to *Ezekiel*, not a Model, nor a Direction to any perſons, to Build according to it; but a *Building* in Actual Being, and therefore a *Building, made without Hands*, whoſe *Builder* and *Maker God is*, *Eternal* in the *Heavens*; from whence It is to *come down* in the *New Heaven*, and the *New Earth*; *viz.* a *Temple*, a *City*, that hath *Foundations*, and a *Countrey* Lying about it, the principal State of which, is *Heavenly*, but to ſhine down to the *New Earth*, from the *New Heaven*. *Rev.* 21. 24.

2 *Cor.* 5. 1 *Revel.* 21 10. *Heb.* 10. 11. 16.

The Preparation to the Viſion.

1. The Date is above the Exactneſs of any Record, *viz.* By the *Year of Captivity*, It is firſt dated; and thereby it is Joyn'd with the *Thirtieth Year*, in the Beginning of *Ezekiel's Prophecy*; which being ſet alone without any other note of Time, can in no fair Conſtruction, be any other *Thirtieth Year*, but from the Laſt *Jubilee*, according to General *Jewiſh Style* of Time; and that being the Fifth year of *Jehoiachins Captivity*; and the preſent year of the *Viſion* being the *Twenty Fifth* year of that *Captivity*; It ſhews it to be the *Fiftieth* year, and ſo the year of *Jubilee*; Fitly to Repreſent the Great *Jubilee* of the World, that ſhall be in this *Viſion* Accompliſh'd.

c. 1. 1. *c.* 40. 1.

It was on the *Tenth day of the Month*, Anſwering the day of the firſt Inſtitution of the *Paſſeover*, when alſo will be the Greateſt *Paſſeover* of Deliverance from the Great *Trouble*, *Tribulation*, and *Temptation*, which ſhall come on all the *Reprobate Earth*, but the Saints ſhall be privilegd'd from it.

Exod. 12. 1. *Dan.* 12. 1. *Matt.* 24. 21. *Rev.* 3. 10.

It was in the *Beginning of the Year*, or Spring, on which the Greateſt Acts of God are Recorded; and which God made the Head of the *Sacred Year*.

Exod. 12. 1.

It was in the *Fourteenth year*, after the *City* was *Smitten*; To ſhew it was in the deep *Deſolation*, of the *Temple* and *City* of *Jeruſalem*, and *Land of Iſrael*, as the Seaſon of Mercy; For when his Servants are the loweſt, Then in the *Mount*, the *Lord will be ſeen. Gen.* 22. 14. with *Ez.* 40. 2.

Gen. 2. 1. *c.* 7. 11. 13. 2 *Pet.* 3. 7. 8.

Laſtly, It was the *Self Same Day*; and thereby the Time is Knit to the *ſelf ſame day* of the *Creation*, and *Firſt Sabboth*; To the *ſelf ſame day* of the *Flood*, when the *World*, that then was, *Periſh'd* by *Water*; Anſwerably, the *Heavens* and *Earth* that now are, are *Treaſur'd* up for *Fire*; Even for the day, when this very *Viſion* ſhall come into high effect: All Great Epochs.

2. The Theatre of the *Viſion* is the *City Jeruſalem* that then lay in Ruin, and the *Land of Iſrael* under *Deſolation*; whether the *Prophet Ezekiel* was carried by a *Divine Hand* in the *Viſions* of God; Agreeable to ſo Great *Viſions* of God, as will be, when this *Jeruſalem comes down from Heaven*.

3. This wonderful *Meaſurer*, whoſe Appearance was as Braſs, (as the *Feet* of Jeſus Chriſt are Repreſented in the *Prophecy of Daniel* and in the *Revelation*.) This *Meaſurer* is parallel to the *wonderful Numberer*, call'd *Palmoni*, in the *Margin* of the Bible. *Dan.* 8. 13. Knitting both *Viſions*.

4. There is a Charge upon *Ezekiel*, obliging all his *Powers* of Attention, and Obſervation; *Son of Man, ſee with thy Eyes, Hear with thy Ears*, and *ſet thy Heart upon All*, that I ſhew thee, *c.* 40. *v.* 4. which Charge is renewed, *c.* 44. 5. ſhewing how weighty, and how ſublime a State, this Temple-Communion with God ſhall be.

5. There is a Charge upon *Ezekiel* to ſhew to the *Houſe of Iſrael*, *All that He ſaw*, *c.* 40. *v.* 40. and then *c.* 43. 10. to *ſhew them the Houſe*, that *They may be Aſham'd of their Iniquities*, and *let Them*, *ſaith the Lord*, *Meaſure the Pattern*: And if *They are Aſham'd*, *ſhew them All the Forms*, *Laws*, and *Ordinances*, *&c.* of the *Houſe*. Now this I look upon as chiefly *Prophetical* of the Time, when the *Temple* ſhall be *Open'd in Heaven*; And it ſhall Tend to the Great Purification of the *Churches* of *Chriſt*, and to the *Converſion* of the *Jews*; and that in the mean Time, the very Apprehenſion, and Conſideration of ſo ſtupendious, and wonderful Regularity and Exactneſs in the *Temple* State, as is here given, ſhould exceeding perſwade to Model our Religion, and *Worſhip* of God, and of Jeſus Chriſt, by the Cleareſt, Cloſeſt, and Exacteſt

eſt Conformity to the *Pattern* of the *Word of God.*

The *Viſion* it ſelf follows, which may be Comprehended in theſe following Great Particulars.

1. There is the Frame of a *Temple*, with its *Holy of Holies*, outward *Temple*, *Altars*, *Chambers*, *Galleries*, *Courts*, *Places* of *Reception*; Strengthen'd and Adorn'd with its many *Pillars*, Surrounded with its Strong and High *Gates*, and *Walls*; All upon Stable Foundations, as is to be ſeen throughout the *Viſion*, with undeniable Alluſions to the *Temple at Jeruſalem.*

2. Throughout this Frame, there is an Admirable Exactneſs in meaſure, by a *Reed*, and a *Line of Flax*, in the Hand of the Brazen *Meaſurer* and *Numberer*; of number, in ſo many *Cubits*, *Reeds*, *Pillars*, *&c.* as is to be ſeen throughout; and of *Weights* particularly, as to both *Sacrifice*, and Adminiſtration of Juſtice, c. 45. 10. And in the meaſure there is a Magnificence of a *Cubit*, and an *Hand Breadth*, of Great *Cubits*, c. 40. 5. c. 41. 8. and a particular Regard to *Four ſquare*, c. 40. 47. *&c.*

3. There are *Sacrifices*, *Solemn Feaſts*, a *Prieſthood*, a Law about their *Garments*, keeping their *Heads*, *Marriage*, *&c.* and with a ſpecial preference to the *Sons of Zadock*, as having preſerv'd the *Sacerdotal* Integrity: All theſe clearly relating to the Laws of the *Levitical Prieſthood*, c. 44. *&c.*

4. In All Things, the *Law* of the *Houſe*, and the *Limit* of the *Houſe* is *Round about moſt Holy*; Separating betwixt God's and Man's *Poſts*, and *Wall*; Abominating the *Whoredoms of Worſhip*, excluding the *Uncircumcis'd* in *Heart* and in *Fleſh.* c. 44. 6. c. 43. 8. 9. 10. *&c.*

5. There is a ſingle *Prince* mention'd, who ſhall not, who will not oppreſs; with his peculiar *Sacrifices*, and *Worſhip*, his place and Avenue of *worſhip*, his peculiar *Portion* of *Land*; and whoſe *part* it ſhall be to Furniſh the moſt *Solemn Sacrifices.* c. 45. v. 7. 9. *&c.* and there is alſo mention of *Princes* under Him, who ſhall alſo be *Juſt.* c. 45. v. 7. 9.

6. The *Reed* by the *Hand Breadth* of *Cubits* added to each *Cubit*, becomes a *Reed* of Seven *Ordinary Cubits*, and all being meaſur'd by it, It Imprints a *Sabbaticneſs* on the whole Frame, into which All is drawn up. c. 40. 5.

7. There is in the Altar a plain Signature of the *Iſraelitiſh Twelve*, c. 43. 16. and another *Altar* that is call'd the *Table before the Lord*, c. 41. 22.

8. The *Jews* have an undoubted Priority, and the *Gentiles* an Engrafting. c. 47. 22.

 9. There

9. There is a *New division of the Land by Lot*, to both *Jews* and *Gentiles*, c. 47. 22.

10. There is besides the several Ascents to the *Temple*, the *place of Gods Throne*, and the *Place of the Soles* of his *Feet*. c. 43. 7.

11. There are Stupendious *Waters of Life*, *Trees* for *Medicine*, and even a *Catholick State of Life* therein. c. 47. 9. 10.

12. The *Glory of God* comes in, and All Results into a *Jehovah Shammah*. The *Lord is there*, and *dwells there for ever*. c. 43. 7. c. 48. *ult.*

And now upon this general Survey of the *Vision*, we may very well Humbly say to God as They to *Ezekiel*, c. 24. 19. *Wilt Thou* not be pleas'd to *Tell us*, what *These Things are to us?* Seeing *These Things* are *written* for our *Instruction*, on whom the *Ends* of the *World are come*, 1 *Cor.* 10. 11. Two Great Questions arise hence, 1. What *Temple* and *City* and *Countrey* these are, that are here describ'd? 2. If we can find These, How can we adjust such descriptions to them?

There are Two Great Pretensions of Opinion concerning this *Temple*, *City*, and *Countrey*.

1. That it should be the Description of the *Temple*, and *City Jerusalem*, and *Countrey* of *Judah*, that were *Restored* by *Cyrus*.

Now whatever service, that Restoration, as a *Type* might perform to this *Vision*; yet that It cannot be the Grand Scope of it, may be thus Argued.

1. There is no Reference to this *Vision*, to the *Measures* of the *Pattern*, to any of the Rules, and Laws of it; no particular Account of the *Sons of Zadok* among the *Priests*, no *Glory of God Returning* to it; no mention of the *Vision* by the *Prophets*, *Haggai*, *Zechar*, *Malach*, or by *Ezra*, or *Nehemiah*, in that *Restoration*; as there is of the *Prophet Jeremys*, of the seventy years *Captivity*, by *Dan.* c. 9. 1. and by *Ezra*, c. 1. 1.

2. Whereas this *Temple* was to be the *Place* of the *Throne* of *God*, and of the *Soles of his Feet for ever*, and to be polluted no more; That *Temple* hath been long since defil'd, * and destroyed by the *Abomination* of *Desolation* by the Romans.

* by Antiochus.

3. There was no Ombrage of the *Healing waters*, as flowing from the *Sanctuary*, or *Medicinal Trees*.

2. There is therefore much more Reason to suppose the coming of Christ into this *Temple*, and drawing it up into the Spirituality of the *Christian Temple*, *Church* and *worship*

it

is designed by it, till All be Receiv'd up into Glory.

Now however it is to be Acknowledg'd, that the *Christian Church* was the Beginning of the *Fulfilling* of this *Vision*, and the State of *Eternal Glory* be the Complement of it; yet that there is a Glorious visible Appearance between those, to be expected which hath not yet been, I thus argue.

1. Because at the *Death*, and *Resurrection* of Jesus Christ; before the *Holy of Holies*, (as it is styl'd, *Dan.* 9. 24.) was *Anointed* by the *Giving* the *Spirit* to the *Christian Church*; *Vision* and *Prophecy*, concerning the *Glory* of the *Church*, and *Kingdom* of *Christ* was *Seal'd*; So the *Throne* was *seen* only in *Heaven*, *Rev.* c. 4. c. 5. The *Temple* in *Heaven*, afterward was *Seal'd*, and the *Worshippers* shut up for 1260 years; and then the *Temple open'd* in the *days* of the *Seventh Trumpet*, and more fully before the *Vials*, *Rev.* c. 11. c. 15. But it was in *Heaven* still till the *New Jerusalem came down*; And not only in *Heaven*, for It must *come down*.

Argum. 2. Because after that *opening the Temple in Heaven*, and the *Divine Glory* coming into it immediately, as into the *Tabernacle*, and *Temple* of old, signified by the *Smoak*; The *New Jerusalem came down from God out of Heaven* in a Glorious visible Appearance, with many of the Signatures of this *Vision* upon it, *Rev.* c. 1. 21. c. 22.

Argum. 3. Because the *self same day* so exactly Dated and Recorded, makes a Remarkable *Epoch* to some Great Time; And that Time is the Time of *Gods Throne*, so unmovably plac'd in his *Temple*; and of the *Sanctuary cleans'd*, *Reconcil'd*, and *Justified*; and of his Servants being plac'd, each in their Lots, accordingly to *Daniel.* as c. 12. 13. This Time of the *Throne* is assur'd to be not till after *Four Monarchies* had run out themselves; *Dan.* c. 2. c. 7. The *Sanctuary cleans'd* or *Justified* not till at the same Time, *viz.* at the end of 2300 *Evenings Mornings*, c. 8. 14. Nor *Daniel*, and so all the Saints standing in their Lots of this Great *Blessedness* till the end of 1335 Days, which are also the End of the 2300 *Evenings Morning*. c. 12. 12. 13.

* *At the first* 75 *of which* It *was* Restored *by* Cyrus, *at* 490.

after Annointed, Revel. 4. *at* 400. *after* Seal'd, *and* shut *up* c. 11. 1. *at* 1260. *after* Open'd in Heaven; c. 11. *at* 30. *after more fully* open'd, c. 15. 5. *at* 45, *after comes down out of* Heaven *from* God, *into the* New Heaven *and the* New Earth; *the* New Heaven *as the* Throne *of* God, *especially describ'd* Rev. 21. *the* New Earth *as the place of the* Soles of his Feet *in this* Vision *of* Ezekiel.

Argum.

Argum. 4. Because there are such Extraordinaries in this *Vision* as can fit no State, that hath ever yet been in the World, and therefore must have an exceeding High, and Heavenly State; as the *Princes Inheritance*, sufficient to give to his *Sons for ever*, c. 46. 16. 17. with *John* 8. 35. 36. And so the *Princes* omnipresent Conduct, though Himself in the *East*, yet in the midst of those, who went *Southward* and *Northward*; c. 46. 8. *&c.* the miraculous *Waters* and *Trees*, and the universal Life, the *City* 18000 *Measures*, each *Measure* of 18000 *Cubits* at least, too big for this State of the World; and an Inheritance great enough for all *Israelites*, and *Strangers*, when such Great Sholes of People, and all in a State of Life, Represented by *Fishes*, shall be in such an Abundance and Perpetuity of Life, c. 47. 9. And yet a *Lake* of *Miry Places* not *Heal'd*, as the *Dead* and the *Lake*. *Rev.* 20. 5. 10.

Argum. 5. Because this *Throne*, and *Sanctuary* being for ever, can never have any other end, but that of the *Kingdom deliver'd up to God*, and *to the Father* at the Time of the *White Throne*; which is not an end, but a perfection into an Absolute Eternity; and all Defilement for ever separated into the *Lake*. 1 *Cor.* 15. 24. with *Revel.* 20. 11. *&c.* to the End.

I Have then Fix'd upon the General shades, and Lines of this *Vision*, and found by very Great Assurances; that it presents a Supernatural State of Purity and Glory, Reaching down from the *Throne of God*, or the *New Heaven* to the *New Earth*, the *Place of the Soles of his Feet*; and in both a *Temple State* of the Highest Enjoyment of God.

I have also found by the Exquisiteness of the Date, It is the *Epoch* or Head of Time from the *Typical Jubilee* at that Time, to the Great *Jubilee* of the World, the *Kingdom of Christ*; and that within Two years of it, God began the *Calendar of Time* from this *Vision*, to that *Kingdom* at the end in *Nebuchadnezzar's Image*, as I have elsewhere made out; and Forty years after or at the end of the Forty *Days* for *Years* after this *Vision*, wherein *Ezekiel* bare the *Sin of Judah* to the end of the *Captivity*; God super-added a second *Vision* of the same *Four Monarchies*, under the *Emblem* of *Four Beasts*, *Dan.* 8. and that the space of those *Monarchies* might be more distinctly, and certainly known, He gave also within Two yerrs after, 2300 *Evens. Morns. Days* also for *Years* to the *Cleansing*; or as the Original is, the *Justifying* this very *Sanctuary*, and to the great *Sabbatism*

Sabbatism of the *New Creation*; and to the *Kingdom* of the *Prince of Princes*; the *Antichriſtian* Deſolator of the *Sanctuary* being Broken firſt without Hand; *Dan.* 8. 25. which 2300 *Evens. Morns.* ending with the 1335 *Days*. This Heavenly State is divided alſo by *Lot*, *Dan.* 12. 12. 13.

And now we are upon the 2200th and 18th of theſe *Evenings, Mornings*, There remain then but Seven to the *Opening this Temple*, to be *ſeen firſt in Heaven*; and but 75 beyond that to the coming down of the *New Jeruſalem*: All this being thus ſettled, I come to Adjuſt the Subſtantial Spiritual meaning to the External *Types* of the *Viſion*, and to ſhew the High Rationality of the Correſpondencies between the one and the other, in anſwer to the ſecond Queſtion.

Correſpondency 1. This *Viſion* moſt Evidently and Illuſtriouſly preſents the Higheſt *Temple* State, or of the *Tabernacle* of *God with Men*; A *Temple* and all the *Forms*, *Laws*, *Ordinances*, and Meaſures of it runs through the *Viſion*; Now a *Temple* is a Place, or Building, wherein there is an Expectation of a divine preſence, or Gods coming down in a Communication of Himſelf to his Rational Creatures, *as at a diſtance from his Higheſt Glory, and Preſence*; and his being alſo pleas'd, Graciouſly there to Receive their Tenders of Homage, and ſervice in Adorations and Praiſes; This is the True notion of a *Temple*. The very Higheſt *Heaven* is a *Temple* to the Angels, and Glorified Spirits; *wherein God coming out of the Infinity of his own Glory, and Being, is pleas'd to hold Communion with them; The whole lower World, and *Paradiſe* eſpecially was a *Temple* to *Adam* before his Fall; And in Regard of the divine omnipreſence; Every place is a *Temple*, and ſo He dwells not in *Temples made with Hands*, but is *Worſhipped* every where by them, who *Worſhip* Him in Spirit, and Truth. For ſeeing the *Heaven of Heavens* cannot *contain Him*, how *much leſs a Temple*, as *Solomon* the *Builder of his Temple* tells us.

* *He Humbles Himſelf, Pſal.* 113. 6.

Acts 17. 24. *John* 4. 21. 1 *Kings* 8. 27.

God therefore very Tender of this Glory, and the Fallen nature of Man moſt prone to violate it, by Idolatry and Superſtition; There was no *Temple* or other place, or indeed Form of *Worſhip* to be devoted to Him, but by his own Appointment: The firſt Appointment of place by God, was the *Tabernacle* in the *Wilderneſs*, the exact *Meaſures* and *Pattern*, of which Gad gave to *Moſes*; and He was with Greateſt Caution to obſerve it; *Solomon* by the ſame *Divine Pattern*, and *Inſpiration*,

Exod. 25. 40. 1 *Chron.* 28. 11.

Spiration, *Built* the *Temple*. It was after the *Babyloniſh Deſolation* reſtor'd under *Cyrus*, *&c.* as near as might be to the old form, *&c.* All this was too Low, and ſerv'd only as a *Shaddow* for the *Time Being*. For it was too Low, too often defiled, and violated by Corruption within, and *Pagan* Fury without; It was Finally deſtroyed by the *Romans*, yet it always remain'd a *Type* of the True *Temple* that is to be. This *Viſion* of *Ezekiel* joyn'd with that of *John*, *Revel.* 21. Give that True *Temple*, wherein *God* and the *Lamb* will be the *Temple*, and that *Temple* gives to the *City* the name *Jehovah Shammah*. The *Lord is there*.

Here now is the Reaſon, why there is in this *Viſion* ſo much of a *Temple Frame*, and Appearance; To ſhew forth and foretell the State of the *New Jeruſalem*, wherein the *Preſence* of *God* in *Chriſt* ſhall be moſt Free, aud Illuſtrious; ſhewing his Love and Favour to his Servants, and Receiving their Service, Praiſes, and Obebience. *His name ſhall be in their Foreheads*, and his *Servants ſhall ſerve Him*, without any Violation or defilement ſhall this *Temple* be; All hitherto hath been too Low, too Dark, too much polluted, even when Pureſt ſince the *Annointing* the *Chriſtian Church* in the days of the *Apoſtles*; and will be, till this *Temple* not far hence, ſhall be ſeen in *Heaven*; Then it will be daily *Cleanſing*: A *Worldly Sanctuary* hath been the Great oppoſite to this, eſpecially when not appointed by God. *Paganiſm* and *Antichriſtianiſm* are the *Abomination of Deſolation* to it; The remains of the *Synagogue* of *Sathan* ever ſince the *Reformation*, ſtill keep it out of ſight; The moſt refined *Churches* are both too narrow, and too obſcure yet. The many Contents and Paper Combates about *Hierarchy*, *Liturgies*, *Ceremonies*, *viz.* what ſhould be abated or alter'd, are even Ridiculous Things before it.

But all ſuch will *Vaniſh like Smoak* before that preſence of God, that will within ſhort Time, fill all *Temple*-State with another *Smoak*; Even with the Glory of his preſence, ready to enter, and with the *Vengeance of his Temple* upon all that have defiled it: And then the *Man* whoſe *Name* is the *Branch*, ſhall *Build the Temple of the Lord*, and *Bear forth the Glory of it*: Let us therefore be *Aſhamed* of whatever *Temple* State ſeems now moſt deſirable; and Earneſtly ſet our Hearts, Prayers, and Expectations, to what is ſo much above it, even to that which the *Lord* wil *pitch*, and not *Man*; and that God would cauſe

cauſe his *Face to ſhine* on his *Sanctuary*, which is yet *Deſolate* for his own *Name ſake*.

Correſpond. 2. As the Beauty, and Grandieur of any Building, and alſo its Security, and Stability conſiſts in the Juſtice, Equality, and *Symmetry* of all its Parts; So to ſet out in this Frame a Divine, both Stateline ſs, Glory, and that Firmneſs of a *Kingdom* that cannot be *Shaken*; there is a Conſtruction of all thoſe Admirable Meaſures we find in this *Viſion*; And though They can no more be Found out to Perfection, then the *Almighty* in his *Works*, *Job* 11. 7. then the Laws and Meaſures of Creation in the *Hanging* the *Earth* by Poize upon *Nothing*; then the *Bounds of the Houſe of Light*, the *Weights for the Winds*, the *Ballance of the Clouds*, without which they Rage, into *Storms*, and *Tempeſts*, as we ſee; then the *Meaſure of the Duſt of the Earth*, the *Decree* of the *Rain*, *Thunder*, *Sea*, and *Waters*; then the *Number* and *Names of the Stars*, the Conduct of *Arcturus*, and *Orion*; The *Infinite Underſtanding* can alone do the *One*, and the *Other*; Yet ſtill They are all Admirable; and when the Reaſon of them is expos'd in Glory to Angels, and Saints in this *Temple-State* of the *New Jeruſalem*; in the Stupendious Holineſs, Purity of Spiritual Worſhip, and Enjoyment of God; Then the *Morning Stars* ſhall Sing together, and the Sons of God ſhall ſhout for Joy, *Job* 38. 7. Job 26.28. 37.38. *&c.* Pſal. 147. 4.

And as *Number*, *Weight*, and *Meaſure* are ſo Eſſentially neceſſary to All the Great Things, that are perform'd in the World, as to *Aſtronomy*, Obſervation of the Heavens, and their Courſe, *Geometry*, *Architecture*, *Statics*, *Navigation*, *Survey*, *Experimental Philoſophy*, and to all Commerce, and Traffick, and even mutual Cohabitation of Mankind; So under theſe *Meaſures* in this *Viſion* are ſhaded the Sublimity of the Divine Communion with his Saints, and Servants; and of *Angels*, and Saints one with Another; and thoſe Lines of Communication ſignified by *Jacobs Ladder*, *Gen.* 28. 12. between the *New Heaven*, and the *New Earth*; and all that Abundance of Peace, Joy, Riches, Even Happineſs, Bleſſedneſs in the moſt Juſt Order, and Equality to Full Satisfaction, and Enjoyment, and yet ſo, that there are *Arch-Angels*, and *Angels*, *Thrones*, *Principalities* and *Powers*, and one Star Excelling Another in Glory, and the *Lord God and the Lamb on the Throne*. Eph. 1. laſt. Col. 1. 16. 1 Cor. 15. 41. Rev. 22. 3.

And as All the Wiſdom of Creation, in *Number, Weight* and *Meaſure* are Transfer'd into the *Fear of God* and *Departure from Evil*; into the Righteous, and wiſe Government of the World; *Jobs* Deſcription of, and ſearch after Wiſdom, c. 28. Iſſues at the laſt into that Divine Decree upon Man; The *Fear of the Lord, That is Wiſdom*; and to *Depart from Evil, That is Underſtanding*; And as *Solomons Practical Wiſdom, Juſtice,*
Prov. 8. 5. *Judgment*, and *every Good Path*, is the *ſame*, by which *Kings*
c. 3. 15. *Reign*, and *Princes Decree Juſtice*, By which *Judges Rule,*
with c. 8. *and all the Nobles of the Earth are led*; the ſame alſo by
23. which the Lord *Founded the Heavens*, and *Eſtabliſhed the Earth*, Flowing from *even* the *Eternal Wiſdom*, Jeſus Chriſt, who ſets up this Infinite Frame. And as this *Wiſdom* ſince the Fall of Man is as it were new Founded, a *New Creation* in that *Height, Depth, Breadth, Length* of the *Love of God in Jeſus Chriſt, which paſſeth Knowledge*, and being *Filled* or *Compleated* into all the *Fulneſs of God*, (according to the Fulleſt Dimenſions, created Nature is capable of) which
Epheſ. 3. 18. Dimenſions every *Saint* is to *comprehend* or *Take with all*
Rev. 21. 16. *Saints*. So this *City*, and *Temple* Reſult into that *City*, and *Temple-State*, meaſured with the *Apoſtles Johns Golden Reed*, wherein the *Height*, and *Depth*, the *Breadth*, and *Length* are equal, as the Moraliſts τετραγωνος, All is *Four Square*, and every Saint in the perfect *Cubical*, *Four ſquare State of Holineſs*.

And as All thoſe *Foundations, Walls, Gates, Courts, Buildings* by their exact meaſure in this *Viſion* muſt needs have an unexceptionable Firmitude and Stability; So they Re-
Heb. 12. 27. 28. preſent that *Kingdom*, that ſhall never be *ſhaken*, the *City*,
c. 13. 14. that hath *Foundations*, whoſe *Builder* and *Maker God is*; and
1 Cor. 15. 24. &c. every Saint is a *Pillar* in this *Temple-State*; that ſhall *Go out no more*, *Rev.* 3. 12. All this *State*, *City*, *Temple* therefore is continuing, and never Ends, Till It is *Deliver'd* up, whole and Entire, to *God*, *All in All*.

Correſpond. 3. A Third Correſpondency between the *Types* of this *Viſion*, and the *New Jeruſalem State is*; That all the *Types* of this *Viſion*, and the *New Jeruſalem State*, That all the *Types, Laws*, and Ordinances of the *Moſaic Law, Tabernacle, Temple*, and *Prieſthood*, and alſo of the Land of *Canaan*, call'd the *Holy Land*; and all the Predictions, Figures and Promiſes in all the *Prophets*, ſince the *World Began* are herein to have their Complement, and Perfection: For ſeeing the

the Truth of God Requires, that every ſuch Foretelling *Type*, as well, as Expreſs *Oracle*, or Pronunciation, ſhould be juſtly Fulfill'd, when once Given; and that this *New Jeruſalem-State* is the laſt [*IT IS DONE*] of all Theſe; It is moſt Juſt and Agreeable that this *Viſion*, which is an *Old Teſtament* Repreſentation of that *New Jeruſalem-State* ſhould be Cloath'd, and Attyr'd in ſo many of the *Types*, *Laws*, *Meaſures*, of the *Levitical Temple*, and *Prieſthood*, that It may be known; They ſhall all come forth in Spirit, Life, and Subſtance in that Laſt, and moſt perfect State; Elſe They muſt never be Fulfill'd.

For after all the *Rationalia*; or Reaſonable Accounts, that Learned men have Endeavour'd upon the *Levitical Laws*, and *Types*; The Apoſtle to the *Hebrews*, c. 8. 5. c. 9. 9, 10. c. 10. 1. as was moſt due, when He writ to them, Gives us the True one; That they are *Shaddows*, and *Samples* of *Heavenly Things*, *Images*, (and not the very *Preſential Image*) of *Good Things to Come* till the Great διορθωσις or Adjuſtment of All Things. In that *Heavenly City*, and *Countrey* therefore, when It *Comes down from Heaven* All Theſe Things are to be Entirely, Abſolutely, and Ultimately Fulfill'd and preſented by Themſelves; It was therefore Neceſſary, even Thoſe very *Types*, and Manners of ſpeaking, Taken from All thoſe Foremention'd Things, ſo well known to the *Jews*, ſhould be made uſe of in the Deſcription of ſuch a State, as by ſo many Irrefragable Arguments muſt be the *New Jeruſalem-State* being too High for the preſent World; and yet not Abſtracted, Spiritual, and High, as the State of *God All in All*: And thus our Saviour hath Declar'd; *He Came not to Diſſolve the Law, and the Prophets*, *Mat.* 5. 18. but to *Fulfill Them*; and as it were Pointing to the Time, by comparing this with *Mat.* 24. 3. 35. when They ſhould be ſo Fulfill'd, *viz.* at the *New Heavens* and the *New Earth*, He ſays *Till Heaven*, and *Earth ſhall paſs away*, meaning thoſe which now are; *One Jot* ſhall in no wiſe *paſs from the Law* till *All be Fulfill'd*; Then Chriſt will to the utmoſt Fulfill All, even to one *Jota*.

And Thus muſt that ſo Solemn Divine Aſſeveration, *Jer.* 33. 29. &c. be made Good, concerning the *Levitical Prieſthood*, to wit, in that *Spiritual Prieſthood* of the whole *Iſrael* of *God*, *Jews*, and *Gentiles*, ſerving God and the Lamb *Day* and *Night*, that is, always, in *his Temple* in the perpetual *Prieſthood*; Cloath'd in

Fine Linnen, *White*, and *Clean*, or in *Robes made White in the Blood of the Lamb*, which is the Righteousness of the Saints in that State, *seeing his Face* and having *his Name in their Foreheads*; *Rev.* c. 7. c. 19. Otherwise The *Apostle* is Irreconcileable with the *Prophet*, when He Declares, *Heb.* 7. 11, 12. a change of the *Levitical Priesthood* into that *Melchizedeckian Priesthood*, Begun at the *Resurrection* of Christ, but not Appearing till the *Kingdom of Christ*, in its Glory.

For though I freely Acknowledge, All These Things had their Beginning Spirituality of Fulfilling them *at our Lords Resurrection*; Yet as I have said, the *Holy of Holies* that was then Annointed, hath been yet *Reserv'd in Heaven*, and was by Reason of the *Apostasie*, *Measur'd*, and *shut up*, and not *seen*, till the *Seventh Trumpet*; nor shall It *Come down* from and with *God*, and the *Lamb*, till It shall be pronounc'd of the *City*, the *New Jerusalem*, *Jehovah Shammah*, The *Lord is There*, or *the Lord God*, and *the Lamb* are the *Temple of that City*.

And This is the State of the perfect Redemption, Expiation, and Attonement of Jesus Christ as the *End* or Consummation of all the *Levitical Law*, or Frame, and the Righteousness of it, *Rom.* 10. 4. Appearing in Glory; when All *Sin* is *Blotted out to Perfection*, and when is the Great *Reconciliation* of *All* to *God*, and to One Another in Heaven and Earth; *In Him*, *even in Him*; And All shall according to that *Petition* in the *Prayer of the Kingdom* be both Fully *Forgiven*, and also Plenarily *Forgive*, which now is Done in Great Infirmity only, *Colos.* 1. 20. *Mat.* 6. 12. 14. 15. In all which lyes the *Spirituality* and *Truth* of all the *Levitical Priesthood*, *Sacrifices*, *Temple*, *&c.* which are therefore so Fitly made use of here to Represent that State; and therefore All Saints are the Spiritual *Levitical Priesthood* Worshiping *God*, and *Christ*, as his *Priests* in his *Redemption*.

4. These *Types* are Fitted to express the Highest Holiness, and Separation to God from all Impurity, or Semblance of Alienation from Him; This shall be in that *New Jerusalem* State; and therefore It is express'd in the Language, proper to the Holiness, and Purification of the *Sanctuary*: As these, This is the *Law of the House*; The *Limit* thereof upon the *Top of the Mountain*, *shall be round about the most Holy*; Behold this is the *Law of the House*: The *Holiness* is as it were, Guarded round about with a *Law*; It is therefore said at the Beginning, and end of the verse, c. 43. *v.* 12. *This is the Law*

of

of the House; *Behold, This is the Law of the House* to be *Most Holy*.

All the *Whoredoms* of Impure *Worship*, and of the *Carcasses* of the *Kings* in their *Idolatrous* Impositions are utterly Remov'd; The *House* is to be *Cleans'd*, and *Reconcil'd*, and the *Altar purified Seven days*; The *Priests* to *Consecrate* themselves; and their Persons, and *Garments* are by no means to be defil'd; None but the Inviolate *Sons of Zadok* are accepted to *draw nigh*; The *Worshippers* are to go *straight forward* in their *Worship* and *Service*, and not to *Return*, even as the *Angels* in their *Service*. c. 45. throughout; c. 46. 9. with c. 1. 12.

The *Glory of God* comes therefore into the *Temple*, and takes it up for the Residence of his *Throne*, and of the *Soles of his Feet for ever*; and promises, and even undertakes *It shall be no more defil'd*. c. 43. 2. 7.

Now seeing, There never hath been any *Temple* State on Earth, that hath not been defil'd; as we must needs be convinc'd, if we look back on all *History of Scripture*, or its *Prophetic History*; It must needs be, that this *Temple* is that *New Jerusalem* State, wherein *God* and the *Lamb* are the *Temple*, coming down from *Heaven*, into a State, as in *Heaven*, and upon *Earth*: Now as *God*, and the *Lamb* cannot be *Tempted of Evil*, So they are a *Temple* not possible to be *Defiled*; so that it is Security unspeakably High, that this *Temple* cannot be *Defiled*, that *God* and the *Lamb* are the *Temple*; And therefore in that *Prayer* of the *Kingdom*, we pray; *Thy Name* be *Sanctified*, as in *Heaven*, and upon *Earth*, even by such a presence, as to be the *Temple* of his *Servants*; even as his *Kingdom* comes, so as in *Heaven*, and upon *Earth*, and His *Will* is so *Done*.

5. The *Types* of this *Vision* present after the manner of *David*, and the *Princes* of His *House*, a Single *Prince*; And as *Zadok* was firm to *David*, and *Solomon* in the *Priestly Office*, so the *Sons of Zadok* are here preferr'd in the Priesthood; The *Worship* of the *Prince* is Appointed; His *Place of worship*, His going to it, and Returning, and all in the *East*, where the *Glory of the Lord*, had made its Entrance. His *Portion* of the *Holy Land* is Assign'd Him, which cannot be Alienated, but only to his *Sons*. All these *Types* Answering the Sollemn *Oath* of God, so often Repeated to *David*, and particularly. *Jerem.* 33. 20. 21. and *Psal.* 132. prepar'd as it were for this very

Time;

Time; This *Prince* therefore can be no other, than of the *House of David*; And seeing this State is Divine, Heavenly, and never to End, It must be the Great *Prince* of the *New Jerusalem*, Jesus Christ. For It is He, that sits on the *Throne of his Father David* for *Ever*, and *Ever*, and whose *Kingdom* shall have no *End*; *Luke* 1. 32. 33. It is He therefore, that must needs be this *Prince*, in such a measur'd, and unchangeable State; The *Oath of God* could not stand to *David*, if it were not his *Son*; The Application of that *Oath* to *Jesus Christ* the *Son of David*, by the Spirit of God in *Luke* could not stand, if it were any other *Son of David* but *Jesus Christ*; Nor can we find any Appearance of this *Prophecy* fulfill'd to any other *Prince* before Christ; Nor can there be any said Supposition since His *Resurrection*, except of some deputed *Prince* under Him in the *New Jerusalem State*.

But there are some, (although Private, and Hidden) Indications in the *Vision*, that however the Representations of this *Prince*, are no other in open view, but as of a *Humane Prince* only; yet that He can be no other, upon these Indications, then *Emmanuel*, which being *Interpreted*, is *God with us*, shall appear in these Two Remarks.

Remark 1. That the *Prince* hath Power to estate his *Sons* in his own *Inheritance* for ever; Now if this *Prince* continue one single *Prince*, during the whole Time of this Happy State; His *Sons* might be so numerous, as to Eat out the *Inheritance* of the *Prince* it self, if it were not a *Divine Inheritance*; Besides this so long duration of any single *Prince*, as this Blessed State shall endure, is sufficient Assurance of Him, who is the Great *Melchisedec*, a *Priest upon the Throne*, *Abiding* so continually, and *made after the Power of an Endless Life*. And if we would suppose the *Prince* to Intend a Succession of *Princes*; This is a Great Argument, It cannot be so, because the many *Sons* of many *Princes*, Receiving by his Gift, *Inheritances for ever*, must needs consume the proportion of the *Holy Land* Allowed the *Prince*.

Heb. 7. 16.

I therefore Expound this Gift of *Inheritance* by the *Prince* to his *Sons*, and not to his *Servants* by that Foremention'd place, *John* 8. 35. 36. The *Servant Abideth not in the House for ever*, but the *Son Abideth for ever*; If the *Son make you Free*, then are *you Free indeed*; Words so Agreeable, as if taken out of *Ezekiel*. To which I add *Revel.* 21. 7. He that *Overcometh*, shall *Inherit*

Inherit All Things; *I will be his God*, and *He shall be my Son*: Spoken by the *Father* of the *World* to come, *Isai.* 9. 9.

Under this Great *Prince*, whatever *Princes* are for order, and Glory, muſt, ſhall by the Eye of the Supreme *Prince* be all *Juſt*, and *Holy Ruling in the Fear of God*, in *this Morning without Clouds*. 2 *Sam.* 23. 3. 4. c. 46. 1. to *v.* 8.

Remark 2. The *Prince* is made known to be omni-preſent; For His place is the *Eaſt*, His coming in, and Returning is by the *Eaſt*, but the coming and going out of the *People* was only *North*, and *South*. Now the *Prince* was to *go out* in the *Midſt of them*, and although a motion in the *Eaſt* be in the midſt to *North* or *South*, and to all that move to either; Yet ſuch a *Midſt*, as the *Prophecy* Repreſents the *Prince* in, is much nearer; then that every ſtep ſhould remove the *Prince* further, and the People further off from that *Midſt*; I Expound it therefore by the *Lamb* in the *midſt of the Throne*, *Rev.* c. 5. 6. and c. 7. 17. Yea much Higher by that *Union* of Him, who as the *Head of this Body the Church*, maketh it his *own Fulneſs*, *Filling All in All*; By the *Rainbow* ſpringing from the *Glory of the Holy of Holies* in the *Weſt*, and obverted to it in the *Eaſt*, and being *Round* about the *Throne* in the *Humane Nature*; For this is that Time, *when we All come in the Unity of the Faith*, and Knowledge of the *Son of God* to a *Perfect Man*, to the *Meaſure of the Stature of the Fulneſs of Chriſt*. *Epheſ.* 1. *ult.* with c. 4. 14. From whence as the Learned obſerve, this whole *Temple* Frame Receives, as it were its *Laws*, and *Meaſures* from the Symmetry, and meaſures of the *Humane Body*, which (as *David* ſaith) is *Fearfully* and *wonderfully made*, and in *God's Book* were All the *Members* of it written; As ſome Learned Men Interpret, chiefly meant of *Chriſt*, and *Chriſt Myſtical* alſo, *Pſal.* 139. 14. &c. Thus the *Cubit* and *Hand breadth* Run through All; And when this Admirable *Pattern* ſhall be fully *Anatomiz'd*, and *Meaſur'd*; It will draw freely much higher *Hallelujahs*, then the *Beholding the wonders of the Humane Frame*, extorted from the ſo deep * *Naturaliſt*, as to be almoſt *Atheiſt*, in his *Hymn to the Creator*. * *Galen.*

Correſpon. 6. This State of the *New Jeruſalem* conſiſts not of Revolutionary *Sabbaths*, but is it ſelf one perfect, even always continuing *Sabbatiſm to the People of God*, and even to the whole *Creation*; All Productions being Free, Spontaneous, and full of *Bleſſing*: This *Sabbaticneſs* is fitly ſignified by the *Reed*, c. 40. 5.

of

of *Six Cubits*, and a *Hand Breadth*; For the *Six Hand Breadths* allowed to every *Cubit* above the ordinary Standard, make up a *Seventh Cubit*; and so the *Reed* becomes a *Reed* of *Seven* ordinary *Cubits*, thus contriv'd by Infinite wisdom. For that each *Cubit* had a *Hand Breadth* above the ordinary *Cubit*; and not that the whole *Reed* had only one *Hand Breadth* to all the other *Six Cubits*, together, is evident c. 43. 13. the *Cubit* of this *Vision* was by the *Cubit*, and an *Hand Breadth*.

This *Reed* therefore becoming a *Seven Cubited Reed*, by the *Six and 6 Hand Breadths* united, and running through the measure of this whole Frame, turns all into *Sabbatism*; For so as the First *Sabbath* united with Recollecting the Foregoing *Six Days*, and the *Works* of them into it self, and *Blessed* Them; So the *Seventh Millenary* shall, as a Grand *Sabbatism* Recollect, Restore, and Bless with *Peace*, *Rest* and *Comfort*, all the Six preceding *Millenaries* of Toil and Labour to the *Servants* of God; All drawn up into its self, and its own *Rest*, according to *Moses*'s excellent *Sabbatical Prayer* to this purpose; *Psal.* 90. *v.* 13. to the End. It shall therefore be to all the *Saints*, and to the *whole Creation* of God, a *Day of Restitution*; But with the *Vials* of his wrath, as with a Flood He will *Consume the wicked out of the Earth*, and so as to be *no more*, and *destroy them* that *before destroy'd the Earth*, *Psal.* 104. 35. *Rev.* 11. 18.

Correspon. 7. There is in the Great *Altar of Sacrifice*, c. 43. 16. a very Illustrious Signature of the *Israelitish Twelve*, which was exalted by Jesus Christ into the *Apostolical Twelve*: For the measures of this *Altar*, vary from the measures of *Moses his Altar*, which was but *Five Cubits square*, as too little, *Exod.* 27. 1. and from *Solomon*'s, which was *Twenty Cubits square*, as too much, 2 *Chron.* 4. 1. And why was this? but to shew the True *Attonement* for the whole *Israel of God*, *Jews* and *Gentiles* in its *Symbolical Twelve Tribes*, is Jesus Christ, declared to be so in the Doctrine of the *New Testament*, established by the *Apostolical Twelve*; And the *Spiritual Levitical Priesthood*, concerning which, God *Lift up his Hand*, *Jerem.* 33. 19. &c. is diffus'd through all Saints, who shall be *Priests of God*, and *Christ*, in *Robes wash'd in his Blood*, and daily Rejoycing in his *Sacrifice* and *Altar* most *Holy*; And Other Tribe of *Levi* scatter'd through this whole *Israel*, as that of old in Type, *Gen.* 49. 7. and so *Bless'd* by *Moses*, *Deut.* 33. 17. The *New Testament* Acknowledges none; So Great is that mistake of calling the

the *Elders*, *Paſtors*, and *Doctors* of the *Goſpel* ſo, of which the *Goſpel* ſays nothing but the Contrary, nor hath *It come into its Mind.*

And of the other *Altar*, c. 41. 22. It is expreſly ſaid; *This is the Table before the Lord*; Leading us to that *Great Supper of the Kingdom*, call'd the *Lords Table*; wherein we *ſhew forth the Lords death, till He come*; when we ſhall *Eat* and *Drink* at his *Table*, in his *Kingdom*, in that *Paſſeover Fulfill'd*, and that *Fruit of the Vine New* in the *Kingdom*, the *Father*, as the Ancient of Days hath given to the *Son*; and to the *Saints of the moſt High. Dan.* 7. *v.* 9. 13. 27. *Matt.* 26. 29. *Luke* 22. 16. 1 *Cor.* 11. 26.

And to ſhew the Spirituality of this State, The *Altar* of *Incenſe*, and the *Table*, *viz.* of the *Shew Bread* Become One; For I ſee no Reaſon to think, (as ſome Interpreters do) that that *v.* 22. *c.* 41. conſiſts of Two Things, *viz.* The Declaration of the *Altars Meaſures*; and then a Declaration to *Ezekiel*, as by the by; That near the *Altar* is the *Table before the Lord*; But rather, herein is this Great *Myſtery*; The *Melchizedekian Prieſthood* brings forth the *Super-ſubſtantial Bread* of the *Kingdom*, and with it the *Power of the Endleſs Liv'd Interceſſion*; ſignified by *Incenſe*, and Interpreted to be the *Melchizedekian Prieſthood of Chriſt*, *Heb.* 7. throughout, with *Revel.* 8. 2. So that They Became both one.

Correſpon. 8. The *Jews* have an undoubted Priority, and the *Gentiles* an *Engrafting*, and are even σύσσωμον, a *Body* together, a *whole Iſrael*, one *Temple*, *Epheſ.* 2. 21. *c.* 3. 6. *Rom.* 11. 17. 26.

The firſt is ſo plain, that the *Viſion* is made up wholly of it; So that I am fully convinc'd, No *Spiritual*, *Myſtical*, *Evangelical* ſenſe can Satisfie it: There muſt be therefore a *Reception*, a Reduction of the *Twelve Tribes*; which He Knows how to Gather, and ſift for, who can Summon Them from, and, as it were, by the *Four Winds*; So that as their Reduction ſhall be like the Sifting of the *Reſurrection* for Every mans Own *Body*; and *Life from the Dead* to *Themſelves*; Of which we have that Illuſtrous *Viſion*, *Ezek.* *c.* 37. 1. *&c.* So It ſhall be to the *Gentile Churches Engrafted* into that *Olive*, [that is the *Jews Own*,] the Time of the *Firſt Reſurrection*; Even to All the *Dead in Chriſt*, whom *God will bring with Him*; And to the Saints, who ſhall be οἱ περιλειπόμενοι οἱ ζῶντες. *The Living* The *Remaining* 1. *Theſſ.* 4. 15. 17. There ſhall be ſuch *Amos* 9. 9.

such Issues of *Living waters*, as are after to be declar'd.

Now as to the Latter part, *viz.* the *Gentiles Engrafting*, though indeed there are only Silent mentions of the *Gentiles*, by the *Strangers Sojourning* among Them, having the same Interest *by Lot*, that They Had; Yet It is because, the *Vision* is Given in *Jewish Types*, and *Language*; But the *Gospel* declaring; *Jews*, and *Gentiles*, are All *One Body*, *One Temple*, *One New Man* in the *Stature* of the *Fulness of Christ*, *One Olive* Tree with its *Natural*, and *Engrafted Branches*, It is made Certain, The *Twelve Tribes* with the *Sojourners*, are the whole *Israel* of God. c. 47. 22.

In as much then, as the Apostle *Rom.* 11. *v.* 12. hath declar'd a ἥττημα an Ecclips under which the *Jews* lye to *this day*; and that there is also a πλήρωμα or a Full *ORB'D LIGHT*, to which They are to *Arise*; And that by Speaking of the same πλήρωμα, or *Full Orb'd Light* of the *Gentile Church*, The Apostle did privatly Foretell an *Ecclipse* by the *Apostacy*, under which That *Gentile Church* was to Fall, and then Ballanc'd the order of Each *Churches Time*; We may thus understand it: First the *Gentile Church* is to Come out of its *Eclipse*, and *Apostacy* to its *Full Orb'd Light*, when, (as our *Saviour* says) The *Gentiles Times shall be Fullfil'd*, Luc. 21.24. Then *Judah* first of the *Two*, and *Israel* of the *Ten Tribes* shall be *Receiv'd* both; When This is perfected, Then shall be the *First Resurrection*, or as the Apostle Calls it, *Life from the Dead*: For as the *Jews* could not be *made perfect* according to this *Vision*, without the *Gentiles*; which They not enduring, became *Enemies for their sakes*; So that their *Casting away* was the *Riches of the World*; Even so the *Gentiles* becoming the prime *Church of Christ*, could not be *made perfect* without them; God therefore cast the *Gentile Church* into *Martyrdoms*, under the *Pagan Empire* for 400 *Years* of the *Seals*; then under an Apostasie of 1260 *Years* under the *Antichrist* not yet expir'd. And when the *Gentile Church* is so far prepar'd by Sufferings, It must come to that *Full Orb*; But because it cannot be Fully perfect without the *Twelve Tribes*; They must be *Receiv'd*, that Both may be together *perfected* according to this *Vision*; and as the Apostle says, by the *Gentile Churches Mercy* or Glory, that must by promise be after the 1260 *Days*, [Joyn'd with the 400 *Years* of the *Seals*,] so long the *Souls* under the *Alone slain* by *Paganism*, must *Rest*, till the *Rest slain* by *Antichristianism*, should be Fulfill'd

Esa. 60 1. πλήρωμα πλῆθος v.25.

v. 15.

v.25. with 12.

v. 15.

fill'd according to *Revel.* 6. 11. *Then the Jews obtain Mercy*, *v.* 31. and muſt be *Receiv'd*, that All may be Glorified together; On which *Myſterious* Ordination, the Apoſtle cries out, *Oh the Depth*, *v.* 33. So we ſee this *Viſion* cannot be Accompliſh'd till the *Full Orb'd Light* of the *Twelve Tribes*, together with the *Gentile Church*; Both which are yet under *Eclipſe*, till the 1260 End; And then Preparation ſhall be daily made for the after Glory at the 1335 *Days ending* by the *Everlaſting Goſpel*, *Preach'd* to all Tongues, *&c.* or to all the *Gentiles*; And the *Twelve Tribes* ſhall then be alſo *Receiv'd*, and the *Veil* or Eclipſe *Remov'd*.

It is very Remarkable therefore, though at the *Reſurrection* of Chriſt, *Revel. c.* 4. *c.* 5. there was a Repreſentation of the *Apoſtol. Church* of both *Jews* and *Gentiles* in the *Living Creatures*; It was as in *Heaven*, and after ſhut up there during the *Apoſtaſie*, and not ſo much as ſeen; Nor any Appearance of thoſe *Elders*, and *Living Creatures* from *c.* 8. when the *Apoſtaſie* was entring, till the *Seventh Trumpet*, *c.* 11. And when it is ſeen more and more, *c.* 15. Yet it does not come down, till *c.* 19. *c.* 21. And of this there is alſo this obſervable in the Firſt Appearance of the *Church* in *Heaven*, *c.* 4. The *Gentile Apoſtolic Church* in the *Living Creatures* is Firſt; and ſo when the *Gentile Apoſtolic Church* is reſtor'd under the *Great Voices*, *viz.* of the *Four Living Creatures*, *c.* 11. 15. 9. and *c.* 14. 1. is Returning to its *Full Orb*. But in every *Viſion* of the *New Jeruſalem*, as *c.* 7. 11. *c.* 19. 4. The *Elders* are Firſt; ſignifying the Priority of the *Iſraelitiſh Apoſtolic Church Receiv'd*; Till in that order, the Priority is continued to *Iſrael*, in the name of the *New Jeruſalem* for ever; So that muſt be firſt in the *Elders*; But the *Gentile Church* is alſo Included in the *Living Creatures*, looking univerſally to *Eaſt*, *Weſt*, *North*, *South*, and Both are one *Iſrael*, one *New Jeruſalem*.

Correſpond. 9. The State of *Bleſſedneſs*, and *Happineſs* being *Typ'd* out by the *Land of Canan*, *divided by Lot*, is in this *Viſion* alſo Repreſented, as divided or diſtributed by *Lot*; though, (as Interpreters Agree,) after a Divine, Heavenly, Spiritual, and not an Earthly manner; Thus it is promis'd to *Daniel* in Admirable Agreement with this *Type*, That He ſhall *ſtand in his Lot in the End of the* 1335 *Days*, plainly ſhewing, when this *Viſion* ſhall be Accompliſh'd; *viz.* at the end of the 1335 *Years*, the Laſt of the 2300 *Evens. Morns.* which 1335 began in juſt Succeſſion, upon the 965th, which, as is elſewhere ſhown, ended in 437 of our

Christian Account of Them: and the 1335 at 1772. when *David* shall Appear in Body with All the *Dead Saints*; And as *Inheritance*, and *Priesthood* fell under *Lots*; so the *Royal Inheritance*, and *Priesthood* of the *New Jerusalem* is fitly *Typ'd* out by Lots, the Heavenly *Inheritance* being call'd κληρονομία, a distribution by *Lot*. And so *Rev.* 21. 7. He that *Overcometh*, as the *Israelites* the *Cananites*, shall *Inherit all Things* by *Lot*, but the *Fearful*, &c. Even as those *Fearful Spies*, *Num.* 13. 32. 33. were cut off; shall be cast out into the *Lake*.

Ezek. 43. 12.

Correspond. 10. The State of the *New Heaven* in the *New Jerusalem*, is fitly given in *Symbol*, or Type by the very *Top of the Mountain*, the *Limit* of which *Round about* shall be a *Holy of Holies*; and by the place of *Gods Throne*; and the *New Earth* in all the various degrees of Approach to God, by the Lower Gradual descents from that *Holy of Holies*, and by the *Place of the Soles of Gods Feet*; as if a *Throne* reached from *Heaven*, down to *Earth* by its *Footstool*, as was said before in *Jacob's Ladder*, and as in the *Prayer of the Kingdom*, as in *Heaven*, and upon *Earth*. *

* So the *Throne* lifted up, the Train filld All, *Esai.* 6.

Correspond. 11. As the first *Paradise* had its noted Rivers, as of *Living Waters*, and a *Tree of Life*; And as the *New Jerusalem* hath a *River*, clear as *Chrystal*, proceeding from the *Throne of God*, and of the *Lamb*; and a *Tree of Life*, whose *Leaves* were for the *Healing of the Nations*, c. 22. 1. &c. And as in that Happy State, the *Lamb Feeds* his delivered *Servants*, and *Leads* Them to the *Fountains of Living Waters*; So in this *Vision*, there are *Waters* issuing from the *Temple*, and the *Altar*, Running into the *Desert*; and into the *Sea*, and *Healing* it, so that It becomes an Ocean of Life; And the *Trees* that grow by this *River* of these *Waters* are both for *Food*, and *Medicine*, and their *Fruit New every Month*, as *Rev.* 22. 2. with *Ezek.* 47. 12. From whence issue an Universality, and Perpetuity of *Life*; For whatever *Lives*, shall *Live*; Even as in the *First Resurrection* of the *New Jerusalem*; *Blessed*, and *Holy* is *He*, that hath his part in that *First Resurrection*, either as in the *New Heaven* above, or in the *New Earth* below; For It is All one Life to Eternity; The *Living*, the *Remaining dye not*, but are *Changed*, and *Caught up*, even as the *Children of the Resurrection* in the *New Heaven* cannot *dye*, *Rev.* 20. 6. with 1 *Thess.* 4. 17. 1 *Cor.* 15. 51. and *Luke* 20. 36.

Rev. 7. 17.

But as in the *New Jerusalem* of the *Revelation*, There is a *Lake*, and the *Dead* slain with the *Sword* of Christ's *Mouth*, *Live* not again, till the 1000 *Years* are *Ended*, that is, Never,

Never. For then the *Dead* are *cast* together with the *Devil*, *Hell* and *Death* into the *Lake*, which is the *Second Death* oppos'd to the *First Resurrection*; with which it begins, and continues to Everlasting, All one *Death*; Whatever is *Dead*, and not in the *Book of Life*, dyeth for ever without a *First Death*; even as the *First Resurrection* is All one *Life* without a *Second Resurrection*. *Rev.* 20. 5.

So in this *Vision* there are *Marishes*, and *Miry places*, that are not *Heal'd*, but *Given to Salt* even the *Salt* of *Fire* and *Brimstone*, and make the same *Lake*; shewing both *Prophecies* of *Ezekiel*, and *John* describe one State, so parallel in so many Great Things. *Ezek.* 47. 11.

And now it is well known, such a State hath never yet been so much as Spiritually, much less Litterally Fulfill'd on *Earth*; Nor can it be a *Heavenly Paradise* here intended; For what *Nations*, *Desert*, or *Sea*, will be then to be *Heal'd*? What *Fish* to be propagated in such Abundance, or to be *Taken*; Which according to our *Saviours* Great *Gospel-Parable of Fishers* of *Men* signifie the very same Thing, with the *Dew of Christs Youth*, numerous as the *drops of Dew* from the *Womb of the Morning*; It must needs be therefore the *New-Jerusalem* State on *Earth*, when Christ shall have an *Off-Spring* so numerous, as to make Recompense for the over-number of the *Lost* now; And in All that State, There shall be to the *Second Adam*, (Then to come in this *New Jerusalem* State, when the Apostle wrote) more of the *Reign* of *Righteousness* and *Life*, then to the *First Adam* of *Sin*, and *Death*, *Rom.* 5. 12. to the End. And this shall be, when that *False Fisher-man Antichrist*, with all his *Nets*, is cast into the *Lake* of these *Marishes*, and *Miry Places* never to be *Heal'd*. *Psal.* 110. 3.

Now These *Waters* were Four Times *Measur'd* by a *Line*, *viz.* the *Line* of *Flax* Recorded, c. 40. 10. and mention'd on this occasion only; Each *Measure* was a 1000 *Cubits*; But in Regard of the Great Dryness, and Barenness of the Earth before, though the Divine Manifestation was so *GRAND*; Yet It Reach'd only to the *Ancles*, having small success; This may very well Resemble the Few, to whom the *Arm of the Lord was Reveal'd* by the *divine Preaching* of Christ Himself, and his *Apostles* before the *Resurrection*. The Second 1000 Reach'd to the *Knees*, in the Preaching of the *Apostles*, and their Immediate Successors after the *Resurrection*. The Third 1000 will Rise to the *Loins*, in the First *Days* of the *Seventh Trumpet*, when this Temple shall be *Open'd* in *Heaven*; But the *Fourth Thousand* in the

Milennial

Milennial State, or in this *Vision*, Accomplish'd in the *Kingdom of Christ*; There will be a *River* Running down from Above, throughout the *New Earth* beneath, a *River* of Life, to *Bathe* and *Swim* in, and that cannot be *pass'd over*, nor Transcended in any *Temple* State; For It is an Ocean.

Correspond. 12. The Spring of All this State is the *Glory of God*, coming into his *Temple*, *c.* 43. 1. And the perfection of it is, *c.* 48. last. *JEHOVAH* is *THERE*, as in perpetual Residence of his *Throne*, and of the *Soles of his Feet*; Yea, so that He becomes Himself with the *Lamb*, the *Temple* of this *City*, as hath been said.

Well therefore might All parts of the *Temple* be Embellish'd with *Cherubims*, attending the *Divine Presence*; And as attending the *Lamb*, They had the *Face of a Man* on one side, *Worshipping Emmanuel, God in our Nature*; and of a *Young Lyon* on the other, in Homage to the *Lyon* of the Tribe of *Judah*; The *Temple* was also Adorn'd with *Palm Trees*, Representing the *Innumerable Palm Bearing Company* of Saints, *c.* 41. 19. *&c. Revel.* 7. 9.

I have now presented the General Table of this *Vision*, in Agreement in the Chief and Main Importances of it, with the *New Jerusalem*; It now Remains, that I draw up some Conclusions, giving the Scripture Rationality of the whole.

Conclusion 1. Although this State be so Great, and Excellent a State, that It can never have an End Impos'd upon it, or that 1 *Cor.* 15. 24. it can expire of it self; Yet it is by the Apostles expres Doctrine to be *Deliver'd up*; Even this *Temple*, and this *Kingdom of Christ*; As the *Father* is in it, It shall be Resum'd; And as the *Son* is in it, It shall be Resign'd, or *Deliverd* up by the *Son* with his Saints; For as from *Heaven*, It *comes down* for the Glory of God and Christ, so thither It shall be drawn and Resign'd up.

Now All this speaks it to be in order to a Higher End. There must be therefore some Ultimate State, and Perfection, to which even this *Temple*, and *Throne* are, as the *Apostle* styles it, an *Oeconomy* or *Dispensation* of the *Fullness* of all Former *Times*; In order to this, All former *Dispensations* were, and are as to their next, even Supreme end, and the very Complement of Them; So This is in order to a further Exaltation of it self, that does not indeed give it End, but comprehend it, and into which It is *deliver'd up*. And this is, that *God may be All in All*, and that the *Son* and his *Saints* may be *Subject*; Or as our Great *Mediator* expresses it, *John* 17. 21. 22. 23. That They,

They, viz. *All the Saints of Christ may be One*, as *Thou Father art in me*, and I in Thee; That *They also may be One in us*; *And the Glory which Thou gavest Me, I have Given Them*, That *They may be in one, Even as we are One*; *I in Them*, and *Thou in me*; that *They may be made Perfect in One*; This being the Supreme End, It gives Law to the Noblest means, and even to That, which is to All others an End. *viz.* to this Grand Oeconomy and wherein All *Oeconomies* are Sum'd up.

Conclus. 2. There never was Any *Temple-state*. Either High Enough, or Secure Enough for this *Union* of the *Saints* with *God*, *All in All*; till this *Temple-State* wherein *God*, and the *Lamb* are the *Temple*, be Brought *down*.

Herein therefore the Highest Perfection of the *Redemption of Christ* is Enjoy'd. There are therefore *Robes washed in his Blood*; There is a Continual Participation of the *Altar* of his *Sacrifice*; His *Intercession*, and Himself, as the *SHEW BREAD of Life* is as an *Altar of Incense*, and the *Table before the Lord*: There is the *Annointing* of All Things by the *pouring out* of his *Spirit*, making his Servants *Kings*, as well as *Priests*; And All the *Heavenly Things* of this State are *Purified*, that is, Purchased, and Consecrated by that *Better Sacrifice of Jesus Christ* in his *Blood*. *Heb.* 9. 23. Even *Angels* and *Glorified Spirits* of *Just Men* wait for their being *made perfect* in this State, and Learn from Time to Time till then; Then All the Treasures of wisdom, and Gace shall be Open'd to the *Rev.* 20. 6. *Priests of God* and *Christ a* 1000 Years, And They shall be therein Compleated for the unspeakable, and Eternal *Union with God*, *All in All*.

This State is Begun here on Earth; on which Account The Servants of Christ are now in Common; And not the *Elders*, *Pastors*, and *Doctors* of the Gospel only; Call'd the *Royal Priest-hood*, and the κλῆροι, the Portion, and Lots of *God*; according to the *words*, the *Holy Spirits wisdom Teacheth*; However we from the *Ancients Humane Wisdom* have Learn'd to *speak Othermise*, In them all alike is the *Spiritual Tribe of Levi* perpetuated according to *Jerem.* 33. 21. 22.

1 Pet. 5. 3. *to which Dr. Hammond's Notion of* κλῆροι *will Excellently Agree.*

From this State *Spirits* Going to God are before the *Throne in white Robes* of this same *Priesthood*, *Cloath'd* and so prepar'd to be Invested with *Glorious Bodies* in this High *Temple* State, and therein *Consecrated* for an *Eternal Union* with *God All* in *All*; So the Sublime Purification of this State is according to the *Divine Oeconomy* absolutely necessary to that Eternal *Union*.

Conclus. 3. This *Temple-State* is the Complement of all *Prophecy*. For as All Things, Times, and *Prophecy* have been some ways

ways *Prophetick* of it; Even *Adam* in *Paradise* was, the *T*... who is *Yet to come* in it, And the Two Last *Words* of ... *Fullfil'd*, *It is done*, *It is done*, come out of this *Temple*, ... 16. 17. and from the *Throne* of this *Temple*, *Revel.* 21. 6. ... membring *Ezekiel's Temple*, and *Throne*; Even so All ... Time from the Beginning, more especially from *Daniel's* ... *Evenings*, *Mornings*, have been kept by it, and determine in ... as the *Apostle* calls it, the *Fullness*, not of Time only, as ... Time of Christs *Incarnation* and *Death*, are call'd *Gal.* 4. ... the *Fullness* of Times, that is, All Times, *Ephes.* 1. 10. ... further to shew in this of the *New Jerusalem*, or *Ezekiels ... sion* Fulfill'd, All the *Law* and the *Prophets* are Fulfilld; ... may observe in that Grand *Vision* of the *Gospel*, the *Tr... guration in the Mount*; which by the *Apostle Peters* expres... position, *Ep.* 2. c. 1. *v.* 16. *&c.* was a *Vision* of the *Powr*, ... *Coming of our Lord Jesus Christ*; and wherein *God* the *Father* ... Him *Honour*, and *Glory*; and by a *Voice from that Excellen* G... that shall come down into his *Kingdom*; Establish'd Him ... preme, saying, *This is my Beloved Son, in whom I am well ... Hear ye Him.* At the same Time *Moses*, as Supreme ... on Earth of the *Jewish Law*, and all its *Tabernacle of Tes...* and its *Types*; And *Elias*, as that *Prophet*, who was the ... that *Undying* State, *Carried* up immediately into *Heav...* Chariots of *Fire*, and so the Chief of the *Prophets*, *Appear'd* ... *Him*; to shew this State was indeed the Full *Completion* of ... *Prophetical Law*, and of all the *Prophets*. *Luke* 9. 30. 35.

Conclus. 4. We should consider, that this *Temple* is yet shut ... and not *seen* till the Days of the *Seventh Trumpet*; because ... Days of the *Apostasie* are not yet expir'd; Nothing therefore ... yet be, as it ought according to the *Pattern*. In the ... Time This is our duty to come as near to it, as we can by ... ing nothing, but according to the very *Word of God*; For ... All Things commanded by God, are *Patterns* of *Heavenly* ... and the *Temple* in *Heaven* is not yet *seen*, none can transgress ... much as by a Ceremony, and be Innocent; So nice and ... is that Admonition for this very Reason; *See thou do All Th... according to the Pattern shew'd thee in the Mount*, *Heb.* 8. 5.

But within Seven Times or Years, The 1260 shall end, ... we shall see it, that we may be *Asham'd* of our Corrupt ... present Low State; And when we are *Asham'd*, As Certain ... then shall be, the discoveries shall be clearer and clearer, ... and the *Lamb* be both our *Temple*, and our *Light*.

FINIS.